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Gov't minister's comments strike a nerve with some

by John Copley

At least two government ministers in Canada, one federal and one provincial, are finding out that when you put your foot in your mouth, the taste you get back might not be quite what you expected. Take the recent remarks from Ontario Finance Minister, Jim Flaherty and those from British Columbia MP Stephen Owen — both of whom made remarks that were interpreted as racial slurs directed at Aboriginal people.

Jim Flaherty, who quickly apologized and expressed his regret over "the way my comments have been interpreted," is an experienced government minister whose current portfolio would indicate that he's considered to be both careful and methodical. But instead, Mr. Flaherty has proven that he needs to be a little more tactful and thoughtful before making comments in public.

"The Federal Department of Health," said the Ontario Finance Minister in a recent statement that would quickly come back to haunt him, "delivers health care services only to Aboriginals. All the provinces have the responsibility for delivering health care services to real people in real towns — hospitals, doctors, nurses ... that's where the dollars should be."

A quick reply to Flaherty's comments came from Assembly of First Nations (AFN) Vice-Chief Charles Fox, who took exception to what he interpreted as criticism of Canada's Aboriginal people. He initially told media that "if we're not real people, I have a real problem with that," but upon hearing Flaherty's apology, agreed to accept, but suggested he'd like to meet with the minister to "hear his side of the story."

Jim Flaherty, who was once Ontario's Native Affairs Minister, told media that "the purpose" of his comments about the federal bureaucracy was simply to point out that the federal government should direct its resources towards actual health care services and away from a bloated bureaucracy.

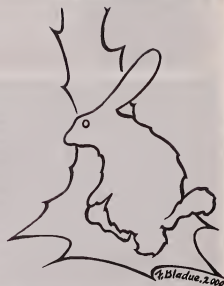
British Columbia NW Stephen Owen also holds the post as Secretary of State for Indian Affairs, but if the look on Indian Affairs Minister Robert Nault's face during a recent media session in which Mr. Owen got himself into hot water is any indication, he may not hold the position for much longer.

But even though some critics have interpreted several of Owen's comments as bias, racial and discriminatory, he's not getting nearly the flack that Nault is taking because of the way he buttoned his junior minister's lip.

Stephen Owen, who made comments that Canada could be facing national security threats from frustrated, unemployed Native youth who face "high levels of despair", likened the situation to Palestinian youth on the Gaza Strip who are often recruited for suicide missions.

"If we are tolerating similar conditions of despair that will drive kids to commit suicide," said Owen, "that's a tinderbox."

He later clarified those comments by saying: "My point is you have people in a highly distressed situation and they have seen nothing in their past which gives them any hope and they look to the future and



see no hope — then eventually in that situation we are going to have violence."

The comments, made both inside and outside the House of Commons, drew an almost immediate response from Indian Affairs Minister Robert Nault, who publicly disapproved of Owen's comments, telling media that "unfortunately, I think he's made an error," and that "no, there's no threat and there never has been. I don't believe there's any militancy; I think just the opposite."

But Nault, not Stephen Owen, was taken to task by several Native leaders who criticized the DIAND minister for stopping Owen from telling it like it is.

West Coast Warrior Society President David Dennis, said he thought perhaps the wrong man was at the helm of Indian Affairs. He agreed with Owen and suggested Nault has a lot to learn about the consequences of continued despair, poor self-esteem and poverty without hope. "It's wiser to have your eyes open as Mr. Owen does," said Dennis, "than to have your eyes shut as (Nault) is doing. I think he's (Owen) right; there is a frustration level out there that's parallel to the frustration of the Palestinian people and their fight to have sovereignty recognized."

Stewart Phillip, president of the Union of B.C. Indian Chiefs, chided Nault for his interference and criticized him for both reprimanding his junior minister and for contradicting him. The well known First Nation leader, also head of the Pentecost Indian Band, says he's all too familiar with despair and banging heads with government. He suggested that both government and the public look at the facts: more than 70 per cent of Aboriginal people are below the age of 30 years and the community suffers from high suicide rates and poor employment opportunities and also suffers from high rates of crime and incarceration.

"We're talking about a huge number of disaffected youth who are very angry, very hostile," said Chief Phillip. "Some carry inside them very deep resentments in regard to the conditions that they're forced to live within."

May the Spring season bring peace
and well being to all First Nations.
From the



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Court affirms Treaty 8 tax exempt status

by John Copley

A landmark decision in a Federal Court of Canada has affirmed that 30,000 Treaty 8 members and their descendants are exempt from paying federal taxes as per their understanding of the historic Treaty 8 agreement signed in northern Alberta on June 21, 1899.

In his 172-page decision, Federal Court Justice Douglas Campbell, ruled that "Canada has not extinguished this treaty right and there is no justification proved for its infringement. Any income earned by a member of Treaty 8, regardless of where it is earned, is exempt from tax." The case, which based much of its evidence on the oral history of Treaty 8, as described and presented by the numerous Elders and recognized experts on Canadian Aboriginal history who testified before the court, will have a major impact in the lives of every Treaty 8 member. The decision means that Treaty 8 members and their descendants will not have to pay any federal taxes, including income tax. The decision also means that Treaty 8 members can live where they want and work where they want without losing their tax-exempt status. Under the conditions that existed before the March 7 decision was announced, tax exemption was allowed only on money earned on reserve land. It's a well-known fact that very few First Nations citizens live off reserve while working on it.

Soon after the decision was announced Clyde Goodswimmer, Grand Chief of Treaty 8 First Nations told media, "We were very pleased when we heard the federal court had recognized and affirmed what our Elders have been clear on, that it's our treaty right not to be taxed."

Treaty 8 political adviser Jim Badger agreed, saying, "For the first time in my life, I feel good about being a Canadian. For many, many years I didn't feel like a Canadian - it was (because of) the lack of recognition."

Treaty 8, the most comprehensive treaty of its day, includes 40 First Nations communities and encompasses about 840,000 kilometres of land in Northern Alberta, Northeastern B.C., Southwestern Saskatchewan and the southwest region of the Northwest Territory.

AFN Chief Matthew Coon Come hailed the decision saying, "The Federal Court made a fair decision in this case. First Nations have always maintained that they were given assurances that tax immunity would be an element of the treaties. The Court decision applied the tests demanded by the Supreme Court and, in fact, quotes profusely from recent Supreme Court decisions to recognize our rights under Section 35 of the Constitution Act. The Federal Court of Canada stated that while there seemed to be confusion as to whether tax immunity was granted by the Treaty Commissioners, First Nations signatories had requested such a provision and had understood that those assurances were given when the treaties were signed. Therefore, the honour of the Crown is at stake and the Court must uphold the spirit and intent of the treaty."

The National Chief also expressed satisfaction that the Federal Court recognized its critical role in interpreting treaties and that Parliament and the government respect the terms of the treaties.

"The Chief Justice of the Supreme Court of Canada stated in a Vancouver speech a few weeks ago that one of the major challenges facing Canada was treaty interpretation and implementation. I am very pleased that the Federal Court is sending the government such a clear and strong signal. This decision clearly recognizes the tax immunity of First Nations; that one nation cannot tax another. This is not race based but based on agreements between sovereign governments at the time of treaty. Treaties are the means by which Canada can claim any legitimate access to our lands and resources and must be respected and upheld. It proves again that our interpretation of sharing the land and the resources of Canada is the key element behind our signing of the treaties. Canadians can now understand why we have always said that we never surrendered and were never



conquered. We signed agreements in good faith and all we ask for is that we be treated fairly and equally. This decision is a step in that direction," concluded National Chief Coon Come.

Justice Douglas Campbell deliberated for 43 days before rendering his decision in Edmonton this month. In it he wrote, "the characterization of the enforcement of the lawful treaty rights of Treaty 8 people as some inequality being perpetrated on both Aboriginal people and the balance of the population of Canada is ill-formed, misguided and inflammatory."



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New casino licence applications being reviewed

by John Copley

A decision by the Alberta government to end the moratorium on casino licenses in the province has seen several interested parties, including several First Nations groups, submit their applications to Gaming Minister Ron Stevens' office for consideration. The announcement, made near the end of February, came just one year after the province began incorporating a new set of rules for Native casino operations. The plan to add the new rules into the much larger and fully comprehensive provincial gaming policies then being drafted, were put on hold while government finished assessing what overall changes would be necessary to ensure that gambling, as a whole, would succeed.

More than 61 different recommendations accompanied a Gaming Licensing Policy Review report that was released by the province last October. Though many of the gaming policies are already in place, the province has said several times that it wants to ensure that Alberta's fastest growing industry works in unison with progress, without suffering social backlash.

Stevens is expected to release the finer details regarding new policies and procedures in the gaming industry by the end of March, but some particulars are already known. For example, though the rules for Native-run casinos will differ somewhat from the traditional casinos operated within urban Alberta, particularly as those rules relate to the disbursement of income, the overall structure, as it relates to the law, will be the same. The biggest differences between the two types of gaming operations are evident by how the income derived from gaming activities is shared and how the profits will be divided. The implementa-

tion of a First Nations Development Fund (FNDF) that will direct money toward supporting social, economic and community development projects will also be part of the First Nations package. The money that goes into the fund will be earmarked for programs in all of Alberta's First Nations communities and will include areas such as addictions, health, housing, education and social well-being.

Under the new policy Native-run casinos don't need to secure charities with which to share revenue, the First Nation that hosts the casino will be the charity. The host Nation has to bring in an outside casino operator because as a charity, they can not operate it themselves. Under current regulations the casinos are required to dole out up to half the money they earn from the gaming tables to the charity hosting the event. Native casinos will only have to write a check to the Alberta Lottery Fund for 30 percent of the revenue they generate from slot machines as opposed to 70 percent in the non-Native sector. Another 30 percent of that money will be divided equally between the host First Nation and the casino operator with the remaining 40 percent being directed to the FNDF.

The new rules are expected to have an immediate impact on several First Nations reserves in Alberta who have already been working hard to secure government approval for casino operations. These include the Enoch Nation, just west of Edmonton, the Tsuu Tina First Nation, located on Calgary's southwest corner, the Onion Lake First Nation near Bonnyville and the Kainaiwa First Nation near Lethbridge.

The Tsuu Tina Nation has already made plans to build a \$700 million casino/hotel resort on the outskirts of Calgary, a project that Chief Roy Whitney says will provide 500 full time jobs for people in his community once the facility is open. The entire project is expected to take more than ten years to complete, though gaming will begin much quicker. In earlier comments to media, Chief Whitney said when the government went ahead with an Aboriginal gaming project they could begin building. So far a date for ground-breaking the new project has not been announced, but if approved for a license, Chief Whitney said it wouldn't be long before a date was announced.

The Onion Lake First Nation was one of the first Aboriginal groups in Alberta to submit a proposal to the Alberta Gaming and Liquor Commission to build a casino and destination resort on its reserve. Located right on the middle of the Alberta/Saskatchewan border, Onion Lake is ideally located and within reasonable access to busy urban centres.

Since the announcement several casino spokespersons in the Edmonton area have voiced their opinions about the location of new casino facilities planned at the Enoch Nation, saying there isn't enough room and not enough gamblers to guarantee everyone makes a dollar. Of course, when one opens a business, one can not expect the government to help ensure that no one competes with that business. Anyway, it appears that those words of worry are for naught. It seems that gambling revenues in Alberta are so phenomenal that there's room for a few more casinos after all.

Calgary has four large casinos; Edmonton has a half dozen more. Gross gambling revenue in the province has grown from less than \$600 million in 1995-96, when casinos first opened on a large scale, to more than a billion dollars for the last fiscal year. The breakdown shows that VLTs alone are bringing in nearly \$600 million. Slot machines earned nearly \$200 and lottery terminal tickets brought in another \$170 million. The Elbow River Inn and Casino in Calgary is currently building a \$15-million casino that will see extra high ceilings and ancient Roman-type columns dominate the new structure which is being built one block northwest of its current location, at 1919 Macleod Trail. Calgary's Silver Dollar Casino owner, Frank Sisson, told media recently that he wants to expand his operation to include about 500 slot machines, double what the facility now holds.

"Everybody's upgrading," said Sisson recently. "Everybody's trying to get a little more Vegas-like." Of course, there are two sides to every story. Gamblers and gaming industry owners have little negative information to pass along to consumers. Nor does the government, who lines its coffers with slot machine coins and licensing fees. But for those who have felt the anguish of gambling their last dollar, for those who have a problem with gambling addictions, the story is tragic.

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Haida Nation stakes claim

by James Martin

The Haida Nation has launched what is sure to become an historic lawsuit to settle ownership of the entire Queen Charlotte Islands and the surrounding waters. The archipelago forms a chain of 5800 sq. km., and is referred to as Haida Gwaii by the 7000-member Haida Nation. The "groundbreaking" claim was launched this month, less than one week after the BC Appeal Court ruled in their favour in a case involving the province and the pulp and paper giant Weyerhaeuser.

"This will be the first Aboriginal Title lawsuit since the landmark decision of the Supreme Court of Canada decision in *Delgamuukw*," declared the Haida in a press release.

"It is an inescapable fact that the Haida were the original settlers of the Islands and continue to reside there," lawyer Louise Mandell told the *Globe and Mail*, adding that non-Natives living on the Islands have nothing to worry about. "The Haida have always had a good working relationship with the people up there," she stated. "In fact they should feel welcoming about this claim. One of the things the Haida will do is more aggressively assert conservation practices over the land. I think people will welcome that."

The writ, filed at the BC Supreme Court after a ceremony in Squamish, also lays claim to the underwater resources, an area that has seen little legal arbitration. Included in this region of water is Hecate Strait, with estimates of almost 10 million barrels of oil and 26 trillion cubic feet of gas at the bottom of the water, the potential for vast revenue from these natural resources is estimated in the hundreds of billions of dollars.

However, the vast amount of profit that could be made does not interest the Haidas, says its President, Guujaw, who told media. "This case is about respect for the earth and each other. It is about culture and it is about life. We're going to take charge of our lives and our future, and we're going to make sure there is a future for the following generations."

"We don't believe offshore oil and gas can be safely obtained. The technology doesn't exist and we are not prepared to see offshore oil and gas drilling in any waters within a 200-mile limit surrounding Haida Gwaii."

Guujaw added that since the province "refused to negotiate with or recognize our Aboriginal Title we have no choice but to take the case to court." He also stated that the Haida were prepared to talk to industries like mining and logging, but opposed all forms of offshore oil and gas proposals.

"We got a leaked Liberal document that revealed they were going to go full-steam ahead with oil and gas, and forestry and mining and basically trample

Aboriginal rights," Guujaw told *The Province*. "We can't allow that to happen. The Supreme Court of Canada in 1997 in the *Delgamuukw* decision, warned the government and the industry it had to consult with Aboriginal people. Then Stephen Owen (junior minister of Indian Affairs) predicted Indians would become another armed force like the Palestinians. Well, we're the ones who want to uphold the law, while the government wants to ignore it. We have to take action."

For thirty years there has been a federal moratorium on offshore oil and gas exploration and in 1989 the B.C. government brought in its own moratorium. With the recent election of the Liberal government in the province and announcements

of dire economic predictions, the province has started studies to look into the feasibility of oil and gas drilling. They are spurred on, no doubt, by an unemployment rate of almost 25 percent in the Prince Rupert area following the collapse of the salmon industry and the forestry sector. Offshore drilling would create thousands of new jobs and bring in huge revenues. New technology makes offshore drilling safer, as well as proponents. Still, environmentalists point out the possible catastrophe of an Exxon Valdez on the sensitive coastal ecosystem, in an area sometimes referred to as "the Galapagos of the North", and the Hecate Straits are notorious for bad storms.

This latest turn follows the decision by three judges on the Appeal Court who ruled the Haida had not been consulted over logging practices – even though land title had not yet been proven. The Haida move follows the decision by the Forestry Ministry to renew Weyerhaeuser Canada's tree farm license on the Queen Charlotte Islands, and in particular their method of logging, clear-cutting.

The pulp and paper giant and the province said that until the Haida had a court decision in favour of their land title they did not have to deal with the Native band.

Justice Douglas Lambert, writing for the judges in their unanimous decision, stated, "If the Crown can ignore or override Aboriginal title or rights until such time title or rights are confirmed by treaty or a court, the Crown can force every claimant into court before conceding any effective recognition be given to the claimed Aboriginal rights."

Part of the concern for the Haida was the preservation of old-growth red cedar forests, and a tree traditionally used in the construction of long houses, canoes and totems. With the loss of the old growth forests there would be repercussions on fish, wildlife and water quality.

Justice Lambert also wrote in the decision that, "In my opinion, there is a reasonable probability that the Haida will be able to establish Aboriginal title to at least some parts of the coastal and inland areas of Haida Gwaii," and further, that the government and Weyerhaeuser had "a legally enforceable duty to the Haida people to consult with them in good faith."



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Renowned artist celebrates Spring at Bearclaw show

by Heather Andrews Miller

Edmonton's Bearclaw Gallery will be the scene in April of a new showing of work by Royal Canadian Academician Joane Cardinal-Schubert. Entitled *Spring Thaw*, the show will include canvases, works on paper and some etchings.

"Just as the thaw of spring reveals many things we have forgotten, we find knowledge and renewal in the promise of spring, in the transformation and change that happens then," says Cardinal-Schubert as she describes these colourful works on exhibit. A former Edmontonian, presently residing in Calgary, Cardinal-Schubert seeks to honour the first artists who left their images on rock faces in the form of pictographs and petroglyphs. "These early 'mark makers' left us a symbolic written language on surfaces that would survive the erosion of time," she says. "They were our first artists and have been my best teachers."

Cardinal-Schubert is no stranger to shows and exhibitions of her work, although this is her first at Bearclaw. She has a list of previous showings that is startling in its itinerary, including venues in Guatemala, every province in Canada, many states in the USA, Sweden, Great Britain, Germany, France, New Zealand, Australia, Japan, Korea, South America and the Czech Republic. She has also been celebrated

as a guest speaker at events across Canada and in the USA.

Beginning formal art study at the Alberta College of Art in Calgary at nineteen, she worked as a practicing artist, entering the University of Alberta in Edmonton at 30. She graduated in 1977 from the University of Calgary with a Bachelor of Fine Arts degree in printmaking and painting, followed by a stint at the Banff Centre School of Management, where she completed a certificate in Arts Administration. She has furthered her art practice as a mixed media artist, writer, poet, video maker and theatre director.

"I began my journey as an artist in the 1960s leaving the enfolding confines of my family and experienced racism," she says. "I got married, worked and then entered the University of Alberta. I had two small children and I began thinking about the life that I had given them." Cardinal-Schubert remembered the good life she had led as a child, with loving parents who protected and encouraged her and their other seven children. "As I began to re-experience the stereotypes of what other people thought was my supposed place as a Native person, and I thought about the future of my children, my work began to move from more personal works into the broader spectrum of imposed injustices. I began creating a series of work which I entitled Great Canadian Heroes - Native people whom I had never found in the history books of this nation."

These early works were photo-based drawings of individuals and included Poundmaker, Redcrow, Big Bear and large mural-sized oil paintings.

"One entitled the 'Great Canadian Dream - Treaty #7', a diptych, hangs today in the Red Deer Museum and another large oil painting from this series, entitled 'Great Canadian Dream - Pray for me Louis Riel', triptych, is in the University of Carlton collection in Ottawa," she says. From these ambitious but powerful beginnings, Cardinal-Schubert's career evolved while she was the assistant curator at the Nickle Arts Museum in Calgary. Often in her studio after her day job from 5:00 p.m. to 2:00 a.m. while juggling her role as a wife and the mother of two sons, she acknowledges receiving a lot of help from her husband.

She finally became a full time artist in 1985, "although I felt like I already was a full time artist, and a full time curator, and a full time mother and wife." Someone later on asked her how she did it. "I simply replied I never considered not doing it," she laughs.

"It took me a long time to get recognized, and I can't help but note, in retrospect, that my work wasn't being considered for exhibition because I was a Native artist," she muses. However, despite these uncertain beginnings, her work came to the attention of local Calgary art patron Archie Key who invited her to have a solo exhibition of the Canadian Heroes series at Calgary's Muttart Gallery. Soon other invitations began arriving from supportive people. "Imagine how amazed I was when I saw my work hanging side by side with Emily Carr and A.Y. Jackson at the Masters



Sundancers by Joane Cardinal-Schubert RCA, oil on canvas

Gallery in Calgary," she says.

The 1980s were an exciting time for Cardinal-Schubert. "I was able to meet the extraordinary artists Norval Morrisseau and Daphne Odjig, whose works had been in an exhibition I had curated in the 1970s. I saw their continued commitment, the ethic in their work, and it helped me so much to find and meet these like-minded people," she states. She felt the same when she met the Cold Lake-based celebrated artist Alex Janvier who had been at the Alberta College of Art a few years before her.

Her theory is that the basis of the injustices imposed on Native people in this country's history, as evidenced in the creation of residential schools, racism, and government-induced separation and division, is really about the fear of difference. This has been the impetus for her international travelling text-based installations in exhibitions and in the published texts delivered in numerous speaking engagements. Elders, students, professionals often encouraged her, voicing their similar personal histories, sharing their stories with audiences. At the Skydome International Powwow in Toronto, her national touring retrospective *Three Decades* was viewed by 1200 people on a Saturday afternoon. "Having an opportunity to participate in giving this voice to a people represents a moment - a time to give back," she says simply.

Spring Thaw opens at the Bearclaw Gallery in Edmonton on April 6 and runs through to April 18. It's a chance to exhibit new beginnings of thought, of healing and hope for the future, says Cardinal-Schubert.

Jackie Bugera is the curator at Bearclaw Gallery, located in Edmonton's west end gallery district. She feels Cardinal-Schubert's artwork is significant because the image is such an important aspect of her work. "The petroglyphs frequently appear in her art and she has an incredible knowledge and use of colour," she says. "There's always a theme to her work, an underlying message to each exhibit that's really exciting."

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Aboriginal Achievement Awards presented

Before a sold-out crowd of patrons at the Manitoba Centennial Concert Hall, fourteen of Canada's most powerful Aboriginal role models were honoured with a National Aboriginal Achievement Award, the Aboriginal communities highest honour.

The fourteen achievers are an inspiring group of men and women who have dedicated their lives to making a difference. They range from a family physician to a business executive with one of Canada's oldest corporations to three outstanding visual artists, to a young hockey player who is the first Inuk to be drafted into the NHL.

Two Manitobans – Winnipeg business executive Leonard G. Flett, and family physician and lecturer Dr. Gilles Pinette – are among this year's recipients of the 2002 National Aboriginal Achievement Award.

"Leonard Flett is a Winnipeg executive whose business skills have taken him to the executive offices of The North West Company," said John Kim Bell, the founder and president of the National Aboriginal Achievement Foundation and the executive producer of the awards. "As the VP of Store Development and Public Affairs at North West, Flett has been instrumental in developing Aboriginal talent and keeping an eye on the bottom line. Dr. Gilles Pinette is a fine example of a young physician who has devoted himself to the medical well-being of his community. Through his work at the University of Manitoba's Special Premedical Studies Program, Gilles has done much to open the doors to Aboriginal students wishing to pursue health sciences as a career," said Bell.

Mr. Flett and Dr. Pinette received their awards along with 12 other achievers at a gala evening earlier this month in Winnipeg. The awards will be televised by the CBC as a national network special.

The National Aboriginal Achievement Awards were created by Mohawk conductor and composer John Kim Bell in 1994 to recognize the outstanding career achievements of Aboriginal professionals.

This night of honour was set against a powerful artistic set designed by Mr. Bell. The evening was hosted by comedian Don Burnstick and featured performances by Tamara Podemski, an up and coming performer of stage and screen who performed in the touring company of *Rent*; coloratura soprano Minda

Forcier who used her lyrical voice to sing Leonard Bernstein's *Glitter and Be Gay* from *Candide*; country and western singing sensation Lorrie Church who roused the crowd with her foot stomping hit *Who are You*, and other outstanding performances by Aboriginal entertainers.

The 2002 award recipients are a notable group and include:

- Cape Dorset carver Obito Ashoona;
- Fort Liard leader and entrepreneur Harry Deneron;
- North West Coast artist and carver Freda Diesing;
- Alberta based energy expert Roy Fox;
- Former Concordia University, Dean of Arts and Sciences, Dr. Gail Guthrie Valaskakis;
- Alberta artist and painter, and this year's lifetime achievement award recipient, Alex Janvier;
- Retired Inuit broadcaster Jonah Kelly;
- Nova Scotia Elder and lecturer Noel Knockwood;
- Land claims negotiator and Metis leader George Kurszewski;
- Canadian track and field giant, and business consultant Michael Nepinak;
- Kahnawake Grand Chief Joe Norton; and
- Inuk hockey star and this year's youth recipient Jordyn Tootoo.

The National Aboriginal Achievement Awards are the largest Aboriginal cultural project in the country, and in nine short years have become a Canadian institution. Each year, 14 outstanding men and women are recognized for their career contributions. The recipients are selected by a national jury. The awards are designed to generate pride across Canada, and to express the tremendous talent and skill, which resides in the Aboriginal community. The awards are



one of Canada's most positive and significant efforts to dispel stereotypes about Aboriginal people, provide role models for Aboriginal youth, and to promote greater harmony between Aboriginal people and all Canadians.

The National Aboriginal Achievement Awards are produced by the National Aboriginal Achievement Foundation, Canada's leading Aboriginal charity dedicated to providing financial assistance to Aboriginal students for post-secondary education. Since 1985 the foundation has awarded over \$12 million in scholarships to deserving students across the country.

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UBCIC refutes validity of referendum questions

by John Copley

One of the most controversial issues brewing in British Columbia is the Liberal government's plan to hold a provincial referendum to determine the status and rights of the Aboriginal citizens who reside within the province.

The Union of British Columbia Indian Chiefs (UBCIC) commissioned Louise Mandell, Q.C., of the law firm, Mandell Pinder, to conduct a legal analysis of the proposed questions of the recommended referendum ballot. "Since the release of this report," said UBCIC President Chief Phillip in early March this year, "the UBCIC has learned that the ballot will be debated in the House within the next two weeks and will actually contain only four or five questions," not the 15 it intends to put to the people at a later date, not yet specified.

The UBCIC is concerned about the entire referendum plan, and now that the legal analysis has been completed, it is obvious that they have reason to be. Even though Premier Glen Campbell has publicly stated that the government will be bound by the results of a referendum, it has not yet determined whether or not it will be conducted under the B.C. Referendum Act. That means the legality of the referendum has also not yet been determined.

"In our opinion," writes Louise Mandell, "many of the (referendum) questions are unconstitutional, in the sense that the area and scope of the questions falls outside the jurisdictional powers of the province. Should the province accept a mandate to implement principles based on answers to the questions it has no jurisdiction to determine, the positions which will be taken by the province at the treaty table may very well embroil the government in court challenges which would open the province up to litigation for years to come."

Mandell, whose legal analysis has determined that the province can not legally get itself involved or make decisions regarding many of the proposed questions they intend to put in their referendum, goes a step further when she asks: "How can the B.C. government conduct good-faith negotiations with a mandate to

take contentious positions on questions which are constitutionally beyond its power?"

The Crown, she points out in her analysis of the referendum ballot, "has a fiduciary obligation to Aboriginal peoples with the result that in dealings between the government and Aboriginals the honour of the Crown is at stake. And so, the Province's power is limited in the sense that the Province may not act contrary to this fiduciary relationship. The Province's power is limited by Section 35 of the Constitution Act. Section 35(1) provides: Part III Rights of the Aboriginal Peoples of Canada. The existing Aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed. As the Supreme Court has pointed out, the entrenchment of Aboriginal rights was remedial, designed to bring a measure of justice to the history of the government's disregard of the legal rights of Aboriginal Peoples. For many years, the rights of the Indians to their Aboriginal lands, certainly as legal rights, were virtually ignored."

One of the 15 questions on the proposed referendum deals with "continued access to hunting, fishing and recreational opportunities guaranteed for all British Columbians."

Mandell says the question is in direct opposition to the position and priorities taken by the Supreme Court of Canada.

"Hopefully," she writes, "there will be sufficient resources available in the province for all British Columbians to have access to hunting, fishing and recreational opportunities. However, the Supreme Court in the Sparrow case confirmed that because of the entrenchment of Aboriginal fishing rights in the Constitution, and flowing from the fiduciary relationship, the government must give effect to a priority in its management of the resource, as follows: First, the resource is managed for conservation; Second, the requirements of Aboriginal Peoples to fulfil their constitutional rights are met; Third, others share in the resources."

"The question, as posed, suggests that even if the resource is incapable of sustaining itself, and fulfilling the rights of Aboriginal Peoples, nevertheless, all British Columbians should share in what little there may be."

Another question in Mandell's analysis summary asks whether or not affordability should be a key factor in determining the amount of land provided in treaty settlements. To this, the legal opinion states that "no land is provided in treaty settlements. Aboriginal Peoples have a legal right to occupy and possess their land. Treaties can determine areas over which Aboriginal Peoples will have exclusive rights, and areas over which certain shared rights and jurisdictions will operate. But, to say that a treaty provides land is to turn the doctrine of Aboriginal title on its head."

The fifteenth and final question on the referendum analysis deals with the phasing out of current tax exemptions for Aboriginal people. "The jurisdiction to govern taxation exemption is squarely within the domain of Canada under Section 91(24)," says Mandell in her report. "The federal government has legislated in this area through the provisions of the Indian Act.



The Province (of British Columbia) has no jurisdiction in this area."

Mandell notes that many of the proposed referendum questions are problematic and that many are simply "recycled positions" which the province has already taken through the courts, and "which have been resoundingly rejected by the Supreme Court of Canada."

In her summary, Mandell notes that "the right to self-determination is entirely absent from the mandate." Nor she added, "do the questions reflect a mandate which addresses how reconciliation will occur between the preexistence of Aboriginal societies and the assertion of Crown sovereignty; how Aboriginal Peoples can make decisions as to how the land will be used, while at the same time, coexisting with Federal and Provincial laws."

With such a damning report from the legal community now on the table, it is possible for the Campbell government to proceed with their plans to hold a referendum?

One would think not, but if past history, or the unabashed gall of the proposed questions, written without regard for the Supreme Court of Canada or the Canadian Constitution, is any indication, anything is possible.

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Nahanni National Park remains pristine

by John Copley

The 4,784 square mile, Nahanni National Park (NNP), was first established in the Northwest Territories in 1974. Just four years later the wilderness park became the first national park to be inscribed on the United Nations' list of World Heritage Sites. The park, which acts as a protector to a large portion of the Mackenzie Mountains Natural Region, is also an adventure's wilderness area that offers camper, hiker and day time trekker some of the most beautiful, uncontaminated, unspoiled scenery the world has left to offer.

"One of the greatest features of the park," explained Georgina Danvers, who with husband Ken and son Eric spent three weeks last fall hiking, canoeing and camping in the region, "is the South Nahanni River and the beautiful canyon walls that act like giant sentinels guarding the wildlife and the natural beauty of the region."

The park is renowned for its 100 degree sulphur hot springs, its beautiful mountain ranges, tall forests of aspen and spruce and the abundant wildlife that includes many dozens of species of birds, mammals and freshwater fish.

The Danvers family, Métis Canadians who make their home in Winnipeg, discovered last year what the Dene peoples of the north, and the Nani before them, have known for several thousand years, that the purity of nature is dependent on the nature of men. That's one of the reasons the Mackenzie Valley Environment Impact Review Board (MVEIRB), about to assess environmental issues that could arise from a Canadian Zinc proposal to build a \$100 million mine near the Nahanni National Park boundary, recently decided that it would be in the best interest of the park and the environment to call for help from both Parks Canada Minister Sheila Copps and Northern Affairs Minister Robert Nault. In their initial report, the board said they believed the mine could have a "significant environmental impact" both within and outside the park's boundaries.

Parks Canada, Northern Canada Office, Executive Director Kathryn Emmitt told media that her department would "be studying the recommendations" before sending their report to Nault's office. "But under the legislation," she added, "he is the one to make the formal response on behalf of the federal government."

A research director for the Canadian Arctic Resources Committee, Kevin O'Reilly, told media recently that he sees the request by the MVEIRB as "pointing the finger and saying that someone, be it Nault or Copps, has got to decide whether this mine goes ahead or not, and whether the integrity of Nahanni is preserved. There is clearly a national interest at stake and the board sees that much of it falls outside of its mandate."

Parks Canada has never been good at getting provincial regulators to consider environmental or other damage inside of national parks, but this time, says O'Reilly, the two must work together. "The two departments," he said, "have got to put their differences aside and capitalize on this opportunity."

In the meantime, Canadian Zinc awaits the decisions that must come before they can proceed with a plan they've had in the works since 1996. That's the year that the Prairie Creek Development Co-operation Agreement was signed by San Andreas Resources (now Canadian Zinc) and the Nahanni Butte Dene Band. The agreement, which incorporates manpower, resources and other services from the Aboriginal community, has been termed as "a deal, which represents an important landmark in advancing the Prairie Creek mine towards production."

Located about 90 kilometres (by air) southeast of the Prairie Creek property, Nahanni Butte is part of the Deh Cho First Nations territory, an area that covers a large portion of the southwestern part of the Northwest Territories, spanning from the Yukon border eastward to Hay River.

MVEIRB documents describe the agreement as one with a threefold objective. "Firstly," writes the MVEIRB, "to adopt a cooperative environmental approach to the (mining operation) between the company and the First Nation, secondly to achieve a solid level of support for the (mining operation) within the Deh Cho Region that would help to secure support on infrastructure funding from various levels of government, and thirdly to achieve certainty on title in an area where land claims and jurisdictional issues remain unresolved between the First Nations of the region and the federal government."

The provisions contained within the 1996 agreement indicate that major "economic benefits" will be "realized not only in Nahanni Butte but also through-



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out the Deh Cho Region in terms of employment and contracting opportunities."

Nahanni Butte is one of the Deh Cho Nation's most isolated communities, accessible only by winter road, air and boat travel. The small village is currently home to about 115 Dene citizens whose families, until they were relocated by government some years ago, hunted and fished from their traditional home at Nella River, about 25 kilometres from Nahanni Butte. The settlement lies about 22 kilometres off the Liard Highway at the junction of the South Nahanni River and the Liard River. It is the southern most point of the Nahanni National Park Reserve, and is located approximately 77 kilometres north of the British Columbia-Northwest Territories border.

Canadian Zinc says that both they and the Aboriginal groups of the region "recognize the need of First Nations in the Deh Cho to invest in the social and economic infrastructure in their communities in order to strengthen programming and facilities in the areas of Health, Social Services, Wellness, Education, Transportation and other Public Utilities."

"The Nahanni have a five percent 'Net Profits Interest' in the mining operation," payable following the generation of profits, after taxation equivalent to the aggregate costs of bringing the project into production and establishing the access. "The Deh Cho Nation has also been granted an option to purchase either a ten percent or a fifteen percent interest in the mining operation."

The first human occupation of the Nahanni Butte region area is estimated to have occurred about 10,000 years ago. Evidence of prehistoric human use has been found at several sites within the park, including a large collection of artifacts found near Yohin Lake. Aboriginal oral history of the area contains many references to the Naha tribe, a mountain-dwelling people who used to raid settlements in the neighbouring lowlands.

The federal government implemented the Mackenzie Valley Resource Management Act with the intention of providing northerners decision-making participation and responsibility in environmental and natural resource matters. The legislation establishes co-management boards for the Sahtu and Gwich'in settlement areas with responsibilities for land use planning and for issuing land use permits and water use licenses. The rest of the Mackenzie Valley operates under the jurisdiction of the Mackenzie Valley Land and Water Board, an umbrella board established in April 2000. This body issues land use permits and water licenses in those areas of the Mackenzie Valley where comprehensive claims have not been settled.

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Women returning to the centre of community

by John Copley

International Women's Day was recognized on March 8 this year but the celebrations to mark the annual event took place across Canada and around the world beginning in the first days of the month and continuing until sundown, Saturday, March 9. During many of the festivities, workshops, conferences, marches and meetings held across the country, dozens of guest speakers and presenters spoke to groups of mixed audiences on everything from women in the work place and women and education to women in society and the important role women play in the community.

The Canadian theme for this year's International Women's Day, entitled *Working in Solidarity: Women, Human Rights and Peace* was designed to "recognize the influence and the crucial role played by women in seeking social justice on the local, regional, national and international scenes. (The theme) reinforces the need to work further in solidarity to address the abuse of women's human rights and to replace the global culture of violence with a culture of peace."

The theme, according to Status of Women Canada, the main sponsor of International Women's Day/International Women's Week in this country, "links well with the focus on the situation of Afghan women made more visible by the tragic events of September 11, 2001. Unfortunately, their situation is just one example of the reality of the millions of women and girls around the world who live daily with the threat of war, terrorism or violation of their human rights."

In Edmonton, on Saturday, March 9, an audience of nearly 150 people gathered in the City Room in Edmonton City Hall to hear, among others, Linda Bull, a renowned peace educator from Saddle Lake, and Liv Lande, a local artist and political activist who was the recipient of the YWCA's Women of Distinction Award in 2000.

Earlier in the day, a 45 minute-long celebration march got its start at 100 Street and 104 Avenue before proceeding to its #1 Sir Winston Churchill Square destination.

The theme of the afternoon program, *Women Moving Mountains*, fit comfortably with the essence of

wisdom and understanding shared through comments presented by Linda Bull, a respected peace advocate and defender of women's rights.

"The woman is the foundation on which nations are built," said Bull. "She is the heart of her nation." Linda Bull is both an educator and an intellectual who is known around the world for the messages she delivers that promote peace and understanding, goodwill and forgiveness, women's rights and personal empowerment. Bull says Aboriginal women are unfortunate in that they start out with three strikes against them, something she says can be changed with positive self-esteem, equality and honour for self, family and community.

"Indian women have steadily lost their roles in the traditional Indian community," Bull said. "In this time of healing and coming together we need to support her in the leadership of our communities and we need to help her as she restores our communities back to health."

Bull says the teachings of the Elders should be followed and that Aboriginal people in general, not just the women, need to refocus and overcome the consequences of the ills that have befallen them over the past two centuries. She says there is a need to turn back to the traditional ways, to the

ways that have always proven fruitful. "The Elders' teachings state that a woman's part encompassed all of life - political, economic, social - from birth to death," she explained. "In all the nations and tribes it was known and understood that the woman was the centre of everything."

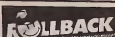
Quoting the words of the Elders, Bull described the role of the woman in the community as the one who "stands between man and God; she takes from both and she gives to both."

Prime Minister Jean Chrétien called International Women's Day "a special commemoration that builds upon women's often quiet struggle for equality, justice and peace. It is a celebration of the great things ordinary women do, a time to reflect on the progress made in advancing women's equality and an opportunity to renew our commitment to building a future where all Canadians are equal."

"As compassionate people, Canadians are deeply aware that inequality and violence exist here and around the world. Now more than ever, we must show the world that diverse people can all live together better and more peacefully, not only to improve the status of women and girls, but also because peace and respect for human rights are the only hope we have for a better future for all our children."



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Kids Explore agenda busier than ever

by John Copley

Kids Explore is an outstanding and innovative program offered to Aboriginal kids in northwestern Canada by the Lahey family of Williams Lake, British Columbia. The program, now in its tenth year of operation, has taken more than 900 kids on ten different six to ten day excursions, usually in late March, to major urban centres in western Canada.

"What began as a pretty good idea," explained project leader Glen Lahey, in a recent interview with *Western Native News*, "has turned into something extraordinary, but only because of the outstanding and continued support of the many organizations and businesses that have gone out of their way to help bring joy and lasting memories to Aboriginal youth." Most of the kids who have participated in the Kids Explore project over the years don't have an opportunity to venture far from the remote communities in which they live, but Kids Explore sponsors have helped to change all that. So far they've contributed more than \$1.7 million via sponsorship dollars, products and services.

"The Kids Explore 2002 Project is once again assured of success. In fact, on March 30, the program will see 100 Aboriginal youth and their chaperones gather in Vancouver where they will spend seven days participating in an exciting array of educational and enjoyable activities."

"Once again," reiterated Lahey, "our sponsors have come up with some outstanding support and we've even been able to add a few new activities to this year's list."

The list of sponsors varies year to year, but that's mostly because the Kids Explore program doesn't always take in the same events. Though some of the



larger sponsors have been involved for years, many new but temporary participants come on board each time a projects put together, most providing a service associated with the itinerary of the current program. The Laheys particularly appreciate the warm welcome the youth troupe gets from the City of Vancouver, one the sponsors of Kids Explore.

This year the 100-person party will meet with the Vancouver Lions football club, tour the Vancouver Zoo, visit the Maritime Museum, the Museum of Anthropology and the Capilano Suspension Bridge and take in a specially arranged tour (including live shows) at the Vancouver Aquarium.

"We'll also be taking the kids to Grouse Mountain, the Space Science Centre and the MM Theatre," said Lahey. "We will also take a trolley tour the City of Vancouver, have a special meeting with city Mayor Philip Owen and once again wow the kids with a trip to the Harbour Centre Lookout; they are always amazed at just how big the city is and how far it stretches out across the horizon."

Heljet International will give them an even better view by providing the kids with flights over the city via helicopter. The Palladium, the Adventure Zone and a couple of sporting events, including a trip to meet the Vancouver Raven lacrosse team and a Canuck Minnesota Wild hockey game are also on the agenda.

"We'll also be meeting with the women's national soccer team, the Vancouver Breakers," added Lahey, who's working with both the soccer club and the lacrosse club to talk about reintroducing lacrosse into northern B.C. First Nations communities.

Other sponsors for Kids Explore 2002 include the RCMP, VIA Rail, B.C. Ferries, Greyhound, West Jet, Nintendo Canada, several prominent hotels in the downtown area and more.

"Most of these organizations provide the transportation needed to get the kids from their communities into Vancouver and back," explained Lahey. "I really don't know what we'd do without the excellent support we get from these companies, especially West Jet, who go out of their way to help us every year."

Anyone who has ever participated as a volunteer worker knows what it feels like to experience a sense of accomplishment, a sense of worth. Glen Lahey, his wife Debbie and their children, Jason and Dawn, feel that sense of accomplishment every single day of the

year. That's because the Williams Lake family is committed to giving Aboriginal youth a chance to explore, to discover new things and to participate in a multifaceted project that takes place outside of their everyday environment.

"The Kids Explore project is a very rewarding one for everyone involved," explained Glen Lahey. "But even more important, the kids who become involved with the project get to participate in something special, something different and hopefully something they'll never forget."

Lahey, a lawn and garden specialist who is only able to operate his climate-driven company seven months of the year, devotes his off-time to planning, developing, contacting sponsors, talking to teachers and school boards and much more, all so that dozens of Aboriginal children from remote northern regions can have the opportunity to leave their communities, travel to big cities and participate in ventures so numerous and so exciting, it's almost spellbinding.

"We get a great deal of feedback from the communities and we know the program helps to make a positive difference in the lives of these kids, some of whom have never left their northern communities," said Lahey. "Of course, as organizers, we also get to have a great time too, but there's nothing quite like seeing the expressions on the young faces when they're participating in something wonderful for the first time."

The last 10 years have been special for the Laheys but they'd like to get even more kids involved. Due to the high costs, however, it's not always easy.

"That's why we are currently doing a feasibility study to see whether or not we will be able to possibly set up a permanent summer camp for these kids in the Okanagan Valley, perhaps in the Quesnel Lake area," he announced. "We'll know more in the next month or so but if this can be accomplished, we hope to double the number of participating kids in the next couple of years. It's an exciting possibility."

For more information about the Kids Explore Program contact Glen Lahey in Williams Lake by calling (250) 398-8050. As new sponsors are always welcome, keep in mind that the Kids Explore 2002 project is looking for a sponsor to set up a website on the internet so that kids can network and stay in touch with the new friends they meet during their participation in the program.

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Focus on Culture

American Indian Film Institute releases historic catalogue

by Jennifer Shinall

Films of the American Indian Film Festival, San Francisco (1975-2000) is now available for purchase, \$9.95 US\$ (ISBN: 0-9713794-0-9.) Detailed information (country, year, length, genre, director, producer, distribution cost and contact) along with a brief narrative synopsis is supplied for 626 of the diverse films that have screened at the American Indian Film Festival since 1975. The catalogue offers invaluable access to material from a tremendous range of film genres, including documentary short, documentary feature, feature films, live short, industrial, music video, public service, animated short and docu-drama. Films are listed alphabetically and tribal affiliations are provided for each entry. The films represent a wide and diverse range of Indian Nations. The depth of subject matter is equally broad and includes groundbreaking films addressing cultural, social, historical and political issues relevant to Native Americans from the United States and Canada.

A companion CD-ROM will be available for shipping in April 2002. The CD-ROM is fully searchable. The disk makes available Chief Dan George's historic 1975 soliloquy presented at the University of Washington in Seattle. In his speech, Chief Dan George



emphasizes the desperate need for positive images of Native Americans in the film arts industry during the mid 1970s, a need we still find ourselves addressing today. In a clear statement of his commitment to the American Indian community, he says "Listen they are calling me, I must come." The audio recording is supplemented by a photographic montage and AIFI's history in film. In addition to this exclusive recording,

the CD-ROM also duplicates the full catalogue information and includes 30 selected film clips, AIFI promotional reels and title video montage, an AIFI poster gallery featuring 25 poster/prints, back issues of ICE (Indian Cinema Entertainment), as well as complete AIFI history and program information.

Films of the American Indian Film Festival, San Francisco (1975-2000) is of special interest to filmmakers, historians, and anthropologists, as well as to film and cultural critics. This informative publication catalogues a rich and deep body of work, most of which is not currently available to the public. The catalogue brings together many historic films that screened once and have subsequently been lost or forgotten, providing rare access to films from the growing and vital history of Native Americans in the film industry. The catalogue is also noteworthy, as a majority of the films are written, produced, and/or directed by American Indian and Canadian First Nation peoples and communities. The film catalogue provides rare access to American Indian films of cultural integrity, which seldom receive wide spread distribution. For libraries, bookstores, academics, critics and collectors this collection is an invaluable research tool, linking readers to film titles and well respected but little known indigenous film making talent, such as Barb Cramer, Randy Redroad, Chris Eyre and Shirley Cheechoo.

The American Indian Film Festival is highly acclaimed for its unique dedication to intelligent and insightful documentary films for educational purposes as well as mainstream entertainment.

For more information, or to order, consult the AIFI website: www.aifisf.com, or call (415) 554-0525.

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For more information:
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- along with Metis Human Resources Development Agreement (MHRDA) holders, facilitate the development of Metis-specific strategies on human resources development policy and program matters;
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Cree leader foresaw future

by Heather Andrews Miller

Recently the anniversary of the death of respected and beloved Chief Big Bear passed quietly, observed only by a few. The great man passed away in his sleep in January of 1888 on Saskatchewan's Little Pine Reserve, tired and disheartened with the conditions in which the peoples of Canada's founding nations found themselves.

In his lifetime, the Cree Chief, also known as Mistahni-maskwa, was anything but quiet. That he would be a leader of the Plains Cree was predetermined as his father was Chief Black Powder, an Ojibway man who was leader of a small group of Cree and Ojibway people in central Saskatchewan. Legend has it that he was raised with the expectation that he would be a leader, as a male and as a son of a chief. But more than anything, he had proven that he was a brave and accomplished warrior, and capable of being a great leader.

Big Bear was born in 1825 at Jackfish Lake, near present-day North Battleford. By the time he was in his 40s, he was leading a band of over 500 people, and his wisdom and devotion to his people caused his influence to rise steadily until he was respected for many miles around.

When treaty negotiations began in the 1870s, Mistahni-maskwa was hesitant to sign. While other chiefs agreed to the terms of Treaty Six, he feared that his people were giving up too much freedom for the little security promised. The Canadian government was intent on making the settlement of western Canada an orderly and peaceful event and treaties were being made with First Nations bands from Ontario to the Rocky Mountains. Settlers were beginning to appear, farming their traditional hunting lands and building towns and villages.

Mistahni-maskwa tried to unite the Indian bands on nearby reserves so they could force further concessions from the government and form an Aboriginal territory. "When over 2000 gathered a month later on the nearby Poundmaker Reserve they were interrupted by the mounted police. Violence nearly erupted, and was only averted by persuasion of Big Bear and Chief Poundmaker, who both believed in peaceful discussion and settlement to problems," says Blair Stonechild, author and instructor of Indian Studies at Saskatchewan Indian Federated College.

Big Bear's refusal to sign the treaty and his efforts to unite his people soon strained relations between his people and the Canadian officials. When he was misinterpreted following a speech, the misunderstanding resulted in the belief that he was an untrustworthy troublemaker and a traitor. He was considered a threat to peaceful negotiations. Slowly his people began to slip away from his leadership.

"There was a division growing within his band. The younger people were seeing their people dying and believed he should compromise and take the reserve lands being offered," says Stonechild. "But Big Bear was trying to hold out for improved terms. He was in a tough position. He was trying to deal with the faceless bureaucracy that was the federal government and he didn't really know what he was up against." Finally, in 1882, with his band members deserting, he signed.

Some of his followers turned to violence in the months that followed, during what would later be known as the Northwest Rebellion. Although Mistahni-maskwa did not participate in the massacre that followed, he could not persuade everyone to follow his example. Two further altercations occurred in the months to come, and again, he refused to fight.

"Despite his peaceful stance, however, he was arrested and tried in Regina in September where he was found guilty of treason," says Stonechild. "The government singled him out, made an example of him. They wanted to show other First Nations people what happens to troublemakers." He was sentenced to three years in the Stony Mountain Penitentiary, but released because of poor health early in 1887. Less than a year later, broken in spirit and in health, the 63-year-old passed away.

Today we can recognize that his resistance was justified, says Stonechild. The



Chief Big Bear
Photo courtesy of Public Archives of Canada

Northwest Rebellion showed the government wasn't ready to live up to its promises, just as Big Bear had predicted. "The way he was treated was quite unfair, and he represented the dreams of a lot of people. Today, more than a century later, we can see where justice is still in the process of being achieved," he says.

On the other hand, Stonechild cautions that the incident has to be put into the perspective of the day. The government really did think that it knew what was best. It was believed that Native people needed to become "civilized" if they were to survive in the new world of which they were now a part. "Big Bear was a victim of history," Stonechild states simply.

Multiculturalism here in Canada and in the British Commonwealth has increased ethnic tolerance for all minority groups, he concludes.

"We have come an appreciable way to acceptance since Big Bear's day."



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
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
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No job too small for world-class architect

by Heather Andrews Miller

An Alberta architect who has become known nationally and internationally for his design abilities wants to come back to his home province to work. Douglas Cardinal's projects include the Canadian Museum of Civilization in Ottawa, the Saskatchewan Indian Federated College in Regina, and the Ojue Bougoumou Village that won the United Nations' Award as the village of the future. His firm's work also



includes St. Mary's Church in Red Deer, the Grande Prairie Regional College, the Ponoka Provincial Building, and the Edmonton Space Sciences Centre, now known as Odyssey so his work is already well represented in Alberta.

"I am happy to get calls for work back here at Alberta. While designing the Canadian Museum of Civilization has certainly furthered my career, it's also given people the impression that I'm not interested in smaller projects in my home province," says Cardinal, who is also a recipient of the Order of Canada.

Cardinal was in Calgary recently for the city's Native Awareness Week, where he was speaking at the University as well as other venues, on the healing of communities. "I really miss Alberta," he adds. "But at the time we moved, the work in Ottawa saw us putting in 14 to 16 hours a day and the entire project took seven years. It made sense to relocate, but I never really wanted to leave." Cardinal has grown children as well as siblings living in Alberta. "This has always been my home base, and I actually started here in 1964. I'd like to re-establish an office here and get some work locally."

Recently Cardinal won the Best Building in the United States Award under \$5 million, put out by the General Contractors Association of America. The building had first won the Best Building in Michigan

Award where the firm had designed the Strongheart Civic Centre for the Grand Traverse Band of Ottawa and Chippewa First Nations people at well-below budget by using Canadian components and contractors. The building is in the shape of a turtle, and the back of the turtle has thirteen coloured plates. Aboriginal culture of the area has been recognized and represented. While it's designed to be a multi-use facility, an event such as a powwow would fit as it will function exceptionally well as a gathering space for the entire community. It will serve the elderly and the youth, with particular emphasis on serving the youth, he says.

Cardinal's firm is unique in that everything is designed on the computer and then the people for whom the project is being assembled actually have a hand in building the components. "This means the community is involved right from the beginning. "We have found that by working closely with the building's future occupants we can tap into their vision and knowledge to discover what type of environment would best produce results towards which they have committed," he says. He believes that buildings should be an eloquent expression of an institution's aspirations. "Through the designs we strive to create powerful symbols of our clients' mission, environment, and identity."

His firm, with a staff of registered and graduate architects, as well as technical and support staffs, is a pioneer in the use of CADD systems for architecture. He is also well-known as a speaker on subjects ranging from city planning, educational philosophy, his own design philosophy, and he has an international reputation for excellence in design. As well, the firm is involved in community master planning, project management, preparation of contract documents, tendering and bid evaluations, site reviews and inspections.

While in Calgary, Cardinal spent considerable time with his sister, well-known Aboriginal artist Joanne Cardinal-Schubert. "We're a really big family and we're all really close," she says. "I'm so proud of my brother. It would be great to have him living back in Alberta."

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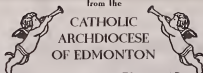
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Aboriginal Education

Northern Lakes College: Role Model Scholarships

by Monica Kreiner

The Students' Association of Northern Lakes College, in cooperation with the Board of Governors and the Northern Alberta Development Council, has announced the winners of this year's Role Model Scholarships.

Darrell Davis is the scholarship winner for non-post-secondary programs. Davis attends Academic Upgrading at the Kinuso campus. He is active in the local students' union as President and key organizer of activities such as an annual Halloween party, community cleanup, and an Elders appreciation dinner. He is also the student representative from Kinuso to the local Community Education Committee and to the Students' Council. On a College-wide level, Davis is the Vice-President of the Students' Association and sits on Academic Council. Despite the need to attend regular meetings and deal with ongoing student concerns, instructor Jim Zinyk says Davis "has a super record of attendance and he is making tremendous progress in all his courses."

Davis' involvement in the community of Kinuso extends beyond the College. He is president of the Swan River Hockey Committee, which secures funding for young people to be able to travel to and participate in minor hockey in Slave Lake. He is a key organizer of regular treks of young people to the Slave Lake arena and beyond. He also coaches an atom "C" team. He says he enjoys coaching because of "the look on their faces... when they succeed at a task or we win a game." Coaching is a huge commitment involving weekend training workshops beyond the regular games and practices.

Davis is married with four children. His career goal is to upgrade before attending the Business Administration program. He hopes to begin a roofing business when he has completed his education. The non-post-secondary scholarship is co-sponsored with the Board of Governors.

Leona Smith is the scholarship winner for post-secondary programs. Smith is currently enrolled in the Business Administration program offered through distance education. The instructor, Monte Court, describes her as being one of his key students in Grouard. Her willingness to assist other students knows no limits. In par-

ticular, one of her colleagues has English as a second language and sometimes experiences difficulty understanding. Leona goes the extra mile to clarify, explain and sometimes even look things up in the dictionary with this colleague. Court goes on to say "through her questions other students are able to benefit as concepts are explained."

She has also successfully overcome her own fears of written work within her program. Through reading everything she can and noticing the details she developed her own writing style for essay assignments that garnered her an honours level mark in English.

Smith is in her second year with the college having successfully completed the Office Administration program last year. Her hopes are to return to her community to begin a business to address the community's unemployment. The knowledge she is gaining through the Business Administration program will give her the required skills to make this endeavour successful.

Northern Alberta Development Council may match the Students' Association scholarship amount based on unique criteria.

Role Model Scholarships are awarded based on five criteria: community involvement, leadership in and outside of school, academic improvement, willingness to assist other students, and ability to overcome difficulties to do well at school.



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Bow Valley College features unique approach

by Heather Andrews Miller

A promising new program at Bow Valley College in Calgary has its students, and the entire Aboriginal community, excited. A unique and value-added approach to their Licensed Practical Nurse program has integrated Aboriginal content across the curriculum.

"All of the eleven students in this first-ever class at Bow Valley College are Aboriginal – Metis or members of a First Nation – and they come from a great diversity of backgrounds and age ranges," explains instructor Heather Crowshoe-Hirsch. The small group means they are getting to know each other as well as interacting with their instructor, gaining from the one-on-one experience.

Marilyn Grant, Coordinator of the Practical Nurse Program was instrumental in developing the program. "Health needs are of course the focus of all the learning and we count on feedback from the regional health professionals as to what is needed," she says. Graduates will be prepared to work in both rural and urban settings. "A lot of Aboriginal people live in the cities now but rural people also often have to spend time in treatment in city facilities as well," she says.

The students will also be spending time learning to teach the patients how to access and use the health care system. There is a lot of general education needed and misconceptions out there that need to be addressed, she continues.

Crowshoe-Hirsch notes that Aboriginal people often come from more of an oral culture while the world today assumes everyone is from a written culture. "For example, people from an oral culture may not feel comfortable asking the doctor for the reasoning behind a particular medical procedure or the prescribing of a particular medication. They assume the doctor has their best interests in mind and don't question their treatment," she explains. In a written culture, the consumers believe they have the right to ask the doctor for more information – and they aren't afraid that it will appear as if they are questioning the doctor's authority, but that they are simply asking for further clarification, which is quite acceptable, she adds. Communication-wise, Aboriginal patients need to learn how to speak to doctors or nurses and that it's okay to do so.

But the Aboriginal component is more than just additional pieces added on to the regular curriculum. "We've integrated Aboriginal culture into every part of every section so it's a natural part of delivering the program," she says.

Dr. Rena Shimoni, Dean of Health and Community Care, feels the key to the success of the approach is the instructor, Crowshoe-Hirsch. "She has such a great background, both personally and professionally, for developing and delivering a

program such as this," she says.

Marilyn Grant agrees. "Heather grew up on the Peigan Reserve, about 200 kilometres south of Calgary, and comes from a rich, traditional Blackfoot cultural background. She understands intimately the rich cultural and spiritual history of a close-knit community that is found on reserves," she says.

"Heather is a Registered Nurse and has worked in her home community in palliative care and homecare as well as for several area hospitals such as Fort Macleod and Pincher Creek, Peter Lougheed, Alberta Children's Hospital and Foothills Emergency," she explains. Crowshoe-Hirsch was one of 200 applicants to receive a scholarship to train in emergency nursing training and also holds acute critical care nursing credentials. "All in all, she is the perfect person for our program," she says. "She is the key to the innovative and challenging program and we can attribute its uniqueness to her input."

Grant cites another example of the learning opportunities that Crowshoe-Hirsch has been able to provide the students. "She teaches a comparison of the theories and practice between western medicine and traditional medicine. Under her guidance, the students come in contact with their own roots, with their spirituality, and their culture," she says. Some of the students have not been deeply grounded in their Aboriginal background and they need and want to add it to their identities.

Dr. Shimoni adds that at the early planning stages Grant consulted extensively with the Aboriginal community to work with advisors and Elders, getting the expertise to determine how the program should be set up. "Between Marilyn's advance activities and Heather's expertise we have a truly effective program," she says. Over a year was spent in the planning stages with actual

teaching beginning in January 2002.

As far as the students were concerned, they all needed to meet the current admission academic prerequisites – no exceptions were allowed. They also had to be of Aboriginal descent but there are no age restrictions, so it's a pretty diverse group, says Grant. "What we were looking for was learners who also wanted to become healers."

The students will graduate in March 2003, following 19 weeks of practical experience. The remainder of the total 56 weeks of the program includes time in labs as well as the classroom.

Shimoni can already see an additional benefit of the unique Bow Valley program. "What we are going to see in our program is a ripple effect – it's not just benefiting the students in this program and the clients that they are working with. But we're also educating other people about Aboriginal culture in all our programs. All the students are sharing – Aboriginal and non-Aboriginal. It's exceedingly exciting and we believe it's the beginning of bigger things to come, with many more sharing opportunities in the future."

Bow Valley College has campuses in Calgary and other southern Alberta locations and serves over 10,000 learners annually.



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Economic Development

Enoch Cree Nation applies for casino licence

by Brian Hetherington

This month the Enoch Cree Nation and its partner, Paragon Gaming EC Company, made application to the Alberta Gaming and Liquor Commission (AGLC) for a license to operate a casino on its land, immediately west of the City of Edmonton. The application follows the recent announcement by the AGLC lifting the moratorium on new casino licenses.

"This is a good first step towards meeting our long-term desire to have gaming on First Nations territories," said Enoch Cree Nation Chief Lorne Morin, speaking from Calgary, while attending the Alberta Chiefs Conference. "We are confident that the Government's commitment to facilitating fair play for first nation gaming will allow our application and licensing to move ahead as quickly as possible."

The Enoch Cree Nation's casino application was prepared in accordance with the Alberta First Nations Gaming Policy, announced on January 19, 2001, and all other AGLC regulations regarding casino operations. The application, one of the first to be filed for by a First Nation, is the result of a great deal of hard work, planning and consultation.

"In developing our application with our partners at Paragon, we have been working towards the major objectives of our business plan - job creation and economic development through tourism. We believe our projected facility will complement Edmonton's present entertainment district in the West End, by adding Canada's first full-service destination resort," said Chief Lorne Morin. "We plan to develop Edmonton's most unique entertainment destination by blending recreation, hospitality, gaming and entertainment facilities in one location, providing benefits to our Nation and the greater Edmonton community."

The casino is one part of a proposed multipurpose entertainment, hospitality and recreational complex. The Enoch Entertainment Centre proposal envisions hotel, convention and meeting facilities; exciting new food and beverage operations; a major recreation complex with hockey, soccer and fitness facilities; a hall for live entertainment; and a destination casino.

The centre will be located on 49 acres of land on the North East corner of the Enoch Cree Nation territory, at the corner of Winterburn Road and 79 Avenue.

Details of the Enoch Entertainment Centre project are still being finalized and will be announced as they become available. It is anticipated that the Enoch Entertainment Centre will become one of the Edmonton region's largest new construction projects, providing up to 1000 jobs at the peak of construction. The centre could employ up to 700 people when fully operational.

When discussing the employment opportunities related to the facility, Chief Lorne Morin said, "The proposed Enoch Entertainment Centre will provide employment opportunities for both First Nations members and non-First Nations members from the construction phase through the operational phase."

"It is a privilege to come to Alberta and work with the Enoch First Nation, which has shown commitment, dedication and foresight to this project," said Diana Bennett, President of Paragon Gaming. "We are committed to working with them - and within the Alberta Government's gaming regulations - to develop western Canada's premiere entertainment facility and casino."

Paragon Gaming EC Company is the Canadian counterpart of the Las Vegas-based Paragon Gaming LLC, which develops gaming-based destination developments throughout North America. Paragon Gaming EC Company has made all requisite applications to the AGLC to be a licensed casino operator in the province.

The city of Edmonton was established on the traditional lands of the Enoch Cree



Nation. The Enoch Cree Nation, a signatory to Treaty 6 in 1876, is now situated on 5300 hectares of prime development land just west of the city boundary.

Extending our warmest wishes to all for an enjoyable Spring season and a peaceful and joyous Easter



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Greater workforce participation endorsed

Business and government leaders met earlier this month in Calgary at an unprecedented forum entitled *Taking Pulse* – to improve the numbers for employing Aboriginal people into the Canadian workforce.

At the one day forum, organized by John Kim Bell and the National Aboriginal Achievement Foundation, 200 corporate CEOs, Aboriginal and government leaders, youth and educators met to develop recommendations that will help Aboriginal people become ready and able, through relevant training, to meet the demands of the Canadian workforce.

"No single effort will solve this issue. However, today, three sets of recommendations were established for the short, medium and long-term," said Mohawk conductor John Kim Bell and president of the National Aboriginal Achievement Foundation, the organizer of *Taking Pulse*.

"The 200 leaders who met today rolled-up their sleeves, had a frank discussion, and came up with a series of recommendations to turnaround the abysmal representation of Aboriginal people in the private sector. They are to be commended for looking at an issue that has remained unsolvable until today," said Mr. Bell.

"We will be acting on today's recommendations and will be acting in concert with other groups, organizations, corporations and government partners to develop specific programs that will suit the 21st century, and offer a hand-up and not a handout to Aboriginal people across the country," said John Kim Bell.

The group agreed that in the short term – a period of 1-3 years – the following should be enacted: more corporations to develop policies to support Aboriginal education and employment; a national career employ-

ment service with a job bank function to serve employers and job seekers; and educational support to start earlier, at the elementary level to ensure increased graduation numbers for Aboriginal students.

The group agreed that in the medium term – a period of 3-5 years – that a stay-in-school program incorporating career awareness on prospective employment sectors and the skills required to be successful, coupled with mentorships, co-op experience, summer student work placements and experiential training programs, will provide the bridge for students to understand how education is linked to employment.

The group agreed that in the long term, a comprehensive approach to education that includes early childhood development, increased parental involvement, higher academic standards, enhanced training for teachers, and a stronger partnership with corporate Canada, will help over the long haul to reducing unemployment.

The day was facilitated by 10 eminent Canadians including three former premiers, the Hon. Gary Filmon, the Hon. Howard Pawley and the Hon. David Peterson. Other facilitators were Hugh Winsor of the *Globe and Mail*, former CBC broadcaster Whit Fraser, Duff Conacher of *Democracy Watch*, Dr. Andrea Walsh of the University of Victoria, Marilyn Poitras and Jennifer Lynn.

Attendees included John Hunkin, Chairman and CEO, CIBC; Paul Tellier, President and CEO, CN; Rick George, President and CEO, Suncor Energy Inc.; Hal Kvisle, President and CEO, TransCanada Pipelines Limited; Paul Tsaparis, President and CEO, Hewlett-Packard Canada Ltd.; the Hon. Jane Stewart, Minister, Human Resources Development Canada; Congress of Aboriginal People's President Dwight Dorey; Inuit Tapiriit Kanatami President Jose Kusugak; Amiskwaciy Academy founder Phyllis Cardinal, as well as other educators and youth from across the country.

Taking Pulse was organized by the National Aboriginal Achievement Foundation, a national charity dedicated to providing financial assistance to Aboriginal students. The foundation awards \$2 million annually and since the beginning has awarded over \$12 million to deserving students across the country.

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Chiefs criticize land claim proposal

Chief Stewart Philip, President of the Union of B.C. Indian Chiefs, responded to the Government of Canada's latest proposal for the Independent Claims Body (ICB) by stating "It is not a proposal. It is a deliberate attempt to sabotage the work of the Chiefs Committee on Claims of the Assembly of First Nations."

The Chiefs Committee worked with the Government of Canada to devise a process of reform for the existing specific claims process known as the Indian Claims Commission. In 1996 the *Report of the Joint First Nations-Canada Task Force on Specific Claims Policy Reform* was presented to then Minister of Indian and Northern Affairs Ron Irwin. A great deal of concession and creative input from First Nations went into the Joint Task Force. Chiefs from across the country met in Vancouver February 13 and 14. They expressed overwhelming disappointment and deepening concern that the government is stepping away from the Joint Task Force on reforming the specific claims process.

In addition, a delegation of chiefs from the UBCIC met with Stephen Owen, Secretary of State for Indian and Northern Affairs Canada, on February 15 to communicate their deep concerns regarding the unilateral approach of the federal government. The delegation informed the Minister that Canada's approach to claims is based on an illegal policy, which continues to contribute to the further degradation of First Nations communities.

The Minister of State was formally presented with a copy of *A Legal Review of Canada's Comprehensive Land Claims Policy*, commissioned by the AFN Committee, and Mr. Owen was called upon to provide a formal response to the legal analysis, which confirms the federal Comprehensive Land Claims Policy is illegal as being inconsistent with the *Delgamuukw* decision of the Supreme Court of Canada.

Chief Arthur Manucl, Co-Chair of the *Delgamuukw* Implementation Strategic Committee, stated: "we presented the document to Minister Owen because we are hopeful that he will read it and begin to understand some of the serious problems regarding land claims in B.C., and across the country for that matter. It is a legal review and therefore is highly technical, but Mr. Owen is a lawyer, so he should be able to understand it. I believe the Prime Minister appointed him because the federal government knows there are problems in the BC Treaty Process. We are presenting our legal review in order to get the discussion going to change the policy to ensure its consistency with the law. We are urging Minister Owen to provide us with his response by the end of next month."

The Assembly of First Nations, by a Resolution of the Chiefs-in-Assembly, mandated the DISC Committee, to engage the federal government to implement the *Delgamuukw* Judgment through changes to the Comprehensive Claims Policy. The Supreme Court of Canada decided the *Delgamuukw* case in 1997.

"Oka, Ipperwash and now Sun Peaks are instances where the specific claims process totally failed to address the specific claims and Aboriginal Title interests. The draconian approach of government is unacceptable and represents a step backwards in finding a just solution to the problems inherent in the current claims process. This is yet another refusal on the part of the government to take responsibility for their outstanding legal obligations to First Nations," said Chief Philip.

According to the chiefs, the proposed ICB breaches the promises of the Government's 1993 Red Book, is in contravention of recent decisions by the Supreme Court of Canada that insist that claims be settled with the utmost of fairness, and asks First Nations to extinguish their Canadian Charter of Rights to a fair trial. The ICB model proposed by the government threatens to make the specific claims process even more cumbersome, leaving hands with no alternatives except legal action and protest. This position

will be felt in BC, where over 50 percent of claims originate.

Chief Philip is extremely troubled: "No reasonable person or community would accept waiting more than a decade to have their legitimate grievances heard. Our people are tired of waiting for justice to be served. In choosing to ignore key components of the Joint Task Force recommendations the government is electing to further fan the flames of resentment and frustration within our communities."



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under the northern sky

Too cold to forget

by Xavier Kataquapit

Snowstorms are considered just another part of life during the winter season in my home community of Attawapiskat on the James Bay coast. I have many memories as a young boy playing in the snow outside our front door in the middle of a blizzard with my young brothers.

Most of the time, my friends and I didn't see stormy winter weather as something to keep us from enjoying the outdoors. We played hockey in any kind of weather at the local outdoor hockey rink. When we were not playing hockey we wandered around our neighbourhoods and played other games in the snow.

When I was young, storms in the community were never a great threat as I was able to run home once I had too much of the cold. When I got to be a teenager I was able to join my dad, Marius and my brothers for long snowmobile rides on the land. Out in the middle of nowhere it was more of a serious matter to deal with bad weather.

One of the most difficult rides on a snow machine I have ever endured took place north of my community on the Lakutisaki River. We had travelled there in the early spring to set up camp and prepare for the goose hunt. During our stay we decided to visit an old abandoned American military base to gather plywood to add to a shelter we were building at our camp. The base was once part of the Distant Early Warning (DEW) station chain used during the cold war. It is called Site 415 and is located in the middle of Polar Bear Provincial Park, a six-hour ride north of the Lakutisaki River. It is in an area known in Cree as Mooshawak, which basically translates into English as 'barren land'.

This is where the tree line ends and the flat featureless tundra begins.

We left early in the day under a clear bright blue sky. By mid day the weather changed to gusting winds and by early evening the blowing snow whipped up to obscure our vision. It was a unique storm that only takes place in the tundra. Dad explained that the wind and snow only blew along the first several feet from the ground. He demonstrated this fact by climbing on top his toboggan and peering above the blowing snow where he was able to view the clear skies above and the tops of distant trees.

The weather had also turned bitterly cold and we all bundled by putting on every item of clothing we had brought with us. In heavy clothing it was difficult for any one of us to dress ourselves alone so each of us partnered with another to assist in dressing with our clothes. My brother Anthony helped me dress for the cold and suggested I put away my glasses as they would give my face and cheeks frostbite. Once my



Andrew Breen

glasses were put away he covered my face in a scarf, pulled a toque over my head as well as a fur-lined hat and zipped my parka snug around my neck.

We drove home in that storm with little visibility. Dad and my brother Anthony guided our group of four snow machines and their sleds back to camp. I was unsure of myself as I had a hard time seeing without my glasses and in addition I had the slowest snow machine, an old 1980 Elan that was on its last legs. I drove through the storm barely able to make out the sled in front of me and at one point I lost sight of it altogether. I could not see anyone. I followed the disappearing tracks in front of me as best I could and hoped that I would find my way home. I drove for about four of the six hours without seeing any of the other snow machines.

I was relieved once I was able to see the trees of the Lakutisaki River on either side of me. I knew I had made it and that I was on the right track and would be home soon. Once we all arrived safely back at camp, we gathered around the warmth of our stove, sipped on hot tea and ate a dinner of moose stew and bannock.

Living out on the frozen land is dangerous. You have to develop many skills to survive in the harsh weather. Still, I have fond memories of these intense and difficult times. I think I have become a survivor.

Easter Greetings, may the promise of Spring bring prosperity and peace

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The Healing Journey

Light therapy: a revolutionary approach to pain relief

Submitted by Light Force Canada

Everyone today either has chronic pain or knows someone with chronic pain. Consumers are concerned with the high levels of drugs being prescribed, and many patients are not receiving benefit from traditional medicine. The consumer is looking for and demanding non-medicated pain relief, without side effects, as well as long lasting, sustainable results. They don't want to mask the pain and treat only the symptoms – they want results!

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In 1892, Dr. Niels Finnsen, known as the founder of modern phototherapy (the application of light in the treatment of skin diseases) devised the treatment of smallpox using red light. The next year he successfully treated *lupus vulgaris*, a form of skin tuberculosis, by applying infrared lights. In 1903, Dr. Finnsen was awarded the Nobel Prize in medicine "in recognition of his contributions to the treatment of diseases ... whereby he has opened a new avenue for medical science."

Throughout the 1960s and 70s medical professionals and scientists in Europe and North America continued to use photo-stimulation to treat damaged tissues and all form of chronic pain.

In the 1990s this once clinical technology was harnessed into lightweight, hand held devices used primarily in the animal community as a veterinary product. Animal owners began using the products on their own aches and pains, soon creating tremendous demand for products designed for human markets.

In 1998 FDA Approval was obtained, allowing consumers a safe alternative to conventional methods for pain relief, without medication or side effects. Two years later Pat X 2000 was patented to provide polychromatic therapy. Future research is currently underway in the fields of sports medicine, wound management and additional acute and chronic conditions. NASA is studying the effects of photo-stimulation in space. The January 2001 edition of *National Geographic*, and April 2001 *Popular Science* reference a few of these studies.

Frequently Asked Questions

Q. What is LED therapy?

A. LED (Light Emitting Diode) therapy uses a process called photo-stimulation, which works at the cellular level to decrease pain, increase circulation and decrease inflammation. The process utilizes monochromatic light (light that is one colour and one wavelength), which strikes the damaged tissue and stimulates the body's own healing process. First, the cells absorb the photon energy, which causes increased circulation and oxygen flow while releasing toxins. Second, the energy from the lights stimulates the acupuncture points throughout the body, releasing any blockages that may hinder the healing process. And finally, the light waves work with the bio-magnetic energy field, realigning any imbalances that inhibit the body's ability to heal.

Q. Why has my doctor not heard of your product?

A. While the scientific community has studied and used photo-stimulation for over one hundred years, this is relatively new technology. As focus on drug free, alternative therapy gains momentum, for the first time, the consumer is shaping the future in medicine. If your doctor is unfamiliar with our products please give us his or her name. We will be happy to call your doctor to provide them with any information they require, including information about insurance coverage.

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Q. Are there any harmful side effects?

A. There are no side effects with low-level light therapy (photo-stimulation). The technology is safe, because once a cell has been rejuvenated the light that penetrates it won't cause damage to the tissues. It is not possible to over use or under use the technology. The results are guaranteed to your satisfaction within 30 days or the purchase price is refunded.

Further information on phototherapy (light therapy) is available on the Light Force Canada website or call toll free 1-800-717-5077.



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Cross country trip targets Aboriginal diabetes awareness

by John Copley

When you're trying to spread the word about a disease that continues to create hardship and misery, and is particularly predominant among members of the Aboriginal community, it's important to have support. One of the best ways to obtain that support, says community event organizer, Rob Wesley, is to get out and be seen and heard as you set an example for others to follow.

"We're really just trying to get people more aware about the many problems related to diabetes," said Wesley, a member of Constance Lake First Nation. "We are also trying to raise money. In fact, the overall goal of the project is to raise funds required to implement satellite hemodialysis units in strategic locations throughout Canada that would best serve our First Nations peoples from remote communities." Toward the end of June this year nearly a dozen young

Aboriginal people representing both professionals and students will begin a three month bicycle trip that will lead them from St. John's, Newfoundland to the shores of the Pacific Ocean, a journey that will encompass more than 7,500 kilometres before it's completed in late August.

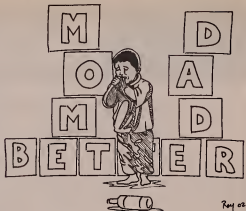
"Our volunteer group effort was initiated after discussion with the James Bay Dialysis Advocacy Group in Moose Factory, Ontario," explained Wesley. "It was determined that a fund-raising effort that actually winds itself across the country would provide us with the best opportunity to achieve our overall goal. Currently, the only option for First Nations people from most remote communities throughout Canada is to relocate to southern cities for dialysis treatment. This method of treatment, dialysis treatment, often separates families for extended periods of time." The group of fund-raisers have named their initiative the National Aboriginal Diabetes Awareness Ride (NADAR).

"It's our intention and hope that this event will turn out to be the 'first annual' because we'd like it to become an annual event that catches on right across the nation."

The JBDAAG recently held a telethon to raise money for a hemodialysis unit that would serve communities in the James Bay region. It was at this event that Wesley and his companions determined that a successful national fund-raising effort would provide the NADAR group with the best opportunity to achieve their overall goal.

"The increasing rate of diabetes within the Native population needs to be addressed through a variety of platforms," said Wesley. "The mandate of the National Aboriginal Diabetes Awareness Ride is to make our people conscious of the alarming trend of diabetes in our communities and to influence a change through awareness and education. This fund-raising initiative, if successful, will go a long way in alleviating the burden patients and their families face during prolonged dialysis treatments and would enrich the lives of all those people positively affected by their efforts."

And the group is accepting all the help it can get. "We are currently seeking assistance," nodded Rob Wesley, who says his group figures it will cost about \$24,000 to make the trip. "Food, equipment, the occasional motel where we can take showers, plane fare to Newfoundland, extra clothing, a few books to read - the needs are great but when you put a dozen or so people together there is always a little cost involved. Any extra money that comes in, of course, will go toward achieving our objective - and that's putting some of these dialysis units into northern Native



Ray 02

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- "HIP (Holistic Interactive Program) To Be Healthy" is being implemented in 2002. This program will deliver information on diabetes prevention and health promotion to urban and rural schools.

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Pipeline project on back burner

by John Copley

The construction of an oil and gas pipeline between the Arctic tree line and the American border appears destined for a lengthy sit on the back burner.

It was just a year and a half ago when word first spread about the possibility of a northern pipeline that would secure jobs and create abundant opportunity for northern Native residents. Eighteen months ago the project seemed like a sure thing to expand enterprise north while bringing fuel south, all the while trying to stay ahead of the Americans, who had a simultaneous urge to construct what had always been deemed as impossible, a pipeline stretching from the Bering Sea to the gas plants of central California. "Of course it will work, we'll make it work, we need the work," said Percy Whitmore, owner of Whitmore Inc., a northern-based blasting and demolition company that hauls concrete and supplies labour to outside companies who get work in Canada's northern territories. "At first everything seemed like it was a go, but lately the talk has quietened and the machinery has stopped running. That means no work, at least not yet."

Percy Whitmore is counting on the work—but if the latest news out of Washington is any indication, it won't be the U.S. that comes to his rescue. It might not even be Canada.

"There's not enough available manpower on the continent to build two separate pipelines," added Whitmore, a man with more than 45 years experience in the construction trade, nearly 18 of that on pipeline construction in both North and South America. "The American statesmen are doing everything they can to build their own pipe down the Alaska Highway, through Canada and back into the continental U.S.A. somewhere between Blaine, Washington and Eastport, Idaho. If that happens, Canadian involvement will be minimal we'll just be working for wages and it won't be our companies that get the lucrative contracts," Whitmore is right. American politicians are going the extra mile to ensure that it's U.S. dollars, not Canadian loonies, that finance a pipeline that leads to the wealthy storehouses of oil and gas estimated to be sitting under the Arctic ice and under the frozen tundra of the north divide.

It was reported this month that Tom Daschle, a Democrat and the Senate Majority Leader, announced that he was about to introduce amendments to the energy bill to increase its current offer of \$10 million in loan guarantees and other incentives to help get the project up and running. The amendment would offer oil and gas companies tax credits if the price for heating fuel dropped below \$3.50 per gigajoule. The amendment would also allow the American govern-

ment to recoup any losses on the prices rise. Current prices put the fuel at \$3.42 per gigajoule.

At least one recent report, however says that an American-based consortium that is involved in a \$125 million feasibility study to bring a pipeline down the Alaska Highway is about to give the idea the "thumbs down because of cost and initial down time."

British Petroleum (BP) Program Manager John Carruthers told media recently that the \$15-\$20 billion price tag was just too expensive, especially since it would be 2010 before gas started to flow down the lines.

Meanwhile, the Calgary-based consortium that initiated interest in a Mackenzie Valley Pipeline that would run from the Northwest Territories south through Alberta to the American border, are continuing talks with northern Aboriginal groups and various levels of government. Though they say they're still about a year away from making any final decisions on the project, the consortium, which includes Imperial Oil Resources, Exxon Mobil Canada, Shell Canada and Conoco Canada, is currently awaiting results from ongoing feasibility studies.

"The problem is, today the project will run somewhere between \$15 and \$20 billion—a couple of years from now that figure could double," says Whitmore. "In a case like that, it will be years before any profit is made and I don't know if the Aboriginal groups can hold on that long." It should not be a problem for the big companies, he adds because "in the end it's the consumer who pays."

In the past year several memorandums of understanding have been signed, and after several months of hesitation, followed by another couple of negotiations, a "deal in principle" was signed between northern Aboriginal groups and the companies who want to erect the pipeline and extract the resources.

Low gas prices, the uncertainty of the Canadian dollar and finalizing the pipeline's route and eventual destination are among the factors yet to be resolved. The biggest problem, from an Aboriginal point of view, is raising the money necessary to participate. Northern First Nations want about one third of the project but lack the cash to do so. The governments, both federal and provincial/territorial, have yet to commit cash to assist the Aboriginal Pipeline Group, the First Nations and Metis consortium representing the population of the north.

"That'll change," predicts Whitmore. "Aboriginal people make up the largest population in the north and without their involvement any major project will fail. The government will want to keep some of the clout over the oil and gas industry—what better way to get involved on a personal basis than to loan money?"

So far little progress has been made in northern Alberta but that is expected to change soon. The Aboriginal Pipeline Group remains at government's door in search of financial aid; the feasibility studies for pipeline project are nearly all in and according to



reports the list of anxious, unemployed pipeline tradesmen and casual workers continues to grow. What seemed like a great idea last year is just a good idea this year—will that idea become a reality next year? The government has no immediate comment. The Aboriginal Pipeline Group is standing pat and the gas consortium awaits final reports.

"Only time will tell," concludes Whitmore, "I guess we've got lots of that."

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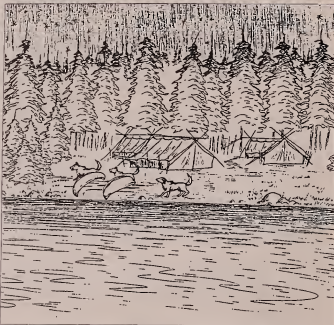
Beware of the Whittiko in the Springtime

Collected, illustrated and told by James Ratt

About 150 years ago, people used to expect a Whittiko to travel in the springtime around the months of April or May. This was when the warm weather set in and the ice started melting on the lakes. This story was told to my mother who was told by her mother who has long since passed on.



One night when we were children, we were, as usual, sent to bed early after we had eaten our evening meal. We were awakened that night by our sled dogs growling at nothing in particular. All the Elders in camp had dressed and let some of the meaner dogs loose since they were expecting the Whittiko at any time.



We were told to put our clothes on and carry our blankets to the canoes. Then we paddled to one of the nearby islands to stay for the night.

This was exciting for us, since it wasn't every night that we got to travel to a different camping place. All night we could hear the dogs barking and growling right until the morning. A sudden wind came up and kept blowing for most of the night.



Happy Easter
and let the renewal of Spring be joyous

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One old man had stayed behind to look after the tents so that the dogs wouldn't get into any mischief during the night. When we paddled back in the morning, the old man told us that the dogs had kept charging at the canoes and running back to where he was by the campfire. This had kept up most of the night until the early hours of the morning when the wind had started up.



He had taken his rifle and gone down to the lake to investigate. Some of the dogs were barking toward the bushes along the shoreline. He didn't want to go too far. He went to just where the canoes were turned over. Just as he was turning the other way, he got a glimpse of something on the water which looked like someone's reflection running along the shore. Some of the large dogs chased after it for a distance and came howling back.



The old man was sure it was the Whittiko since everyone else had gone to the island. That was when the wind had started to get worse and worse. It didn't stop until the following day as it was getting toward evening. Some people say that a Whittiko travels on the wind and can't touch the ground until the wind stops blowing. That Spring people from other camps and small reserves told similar stories of a Whittiko that had passed through or close to their homes. Some said it could sound like a small child in pain so that it could lure the unsuspecting toward it. Others said it could sound so terrible when it howled that it could make you weak with terror. Some say that when a Whittiko is near it will make you feel drowsy and fall asleep.

So when you are out camping in the Spring, you had better watch out for the Whittiko!



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